



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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AMERICAN COLONIZATION SOCIETY.

We recently gave a summary of the anniversary of this Society, and extracts from the speech of Mr. Clay. The following are

Extracts from the Report.

The moral and religious character of the Colony exerts a powerful influence on its social and civil condition. That piety which had guided most of the early emigrants to Liberia, even before they left this country, to respectability and usefulness among their associates, prepared them, in laying the foundations of a Colony, to act with a degree of wisdom and energy which no earthly motives could inspire. Humble, and for the most part unlettered men; born and bred in circumstances the most unfavorable to mental culture; unsustained by the hope of renown, and unfamiliar with the history of great achievements and heroic virtues, theirs was nevertheless a spirit unmoved by danger or by sufferings, which misfortunes could not darken, nor death dismay. They left America, and felt that it was for ever: they landed in Africa, possibly to find a home, but certainly a grave: Strange would it have been, had the religion of every individual of these early settlers proved genuine; but immensely change as have been their circumstances, and severely tried their faith, most have preserved untarnished the honors of their profession, and to the purity of their morals and the consistency of their conduct, is in a great measure to be attributed the social order and general prosperity of the Colony of Liberia. Their example has proved most salutary; and while subsequent emigrants have found themselves awed and restrained by their regularity, seriousness and devotion, the poor natives have given their confidence, and acknowledged the excellence of practical Christianity. "It deserves record," says Mr. Ashmun, "that religion has been the principal agent employed in laying and confirming the foundations of the settlement. To this sentiment, ruling, restraining, and actuating the minds of the Colonists, must be referred the whole strength of our civil government." Examples of intemperance, profaneness or licentiousness, are extremely rare; and vice, wherever it exists, is obliged to seek concealment from the public eye. The Sabbath is universally respected; Sunday Schools, both for the children of the Colony and for the natives, are established; all classes attend regularly upon the worship of God; some charitable associations have been formed for the benefit of the heathen; and though it must not be concealed, that the deep concern on the subject of re-

ligion, which resulted, towards the conclusion of the year 1825, in the public profession of Christianity by about fifty Colonists, has in a measure subsided, and some few cases of delinquency since occurred; and though there are faults growing out of the early condition and habits of the early settlers, which require amendment; yet the Managers have reason to believe, that there is a vast and increasing preponderance on the side of correct principle and virtuous practice.

Two hundred and twenty-four plantations, of from five to ten acres each, were, in June last, occupied by the settlers, and most of them are believed to be at present under cultivation. One hundred and fourteen of these are on Cape Montserado, thirty three on Stockton Creek, denominated the Halfway Farms, because nearly equidistant from Monrovia and Caldwell, (the St. Paul's settlement,) and seventy-seven at the confluence of Stockton Creek with the St. Paul's.

The St. Paul's Territory includes the Halfway Farms, and is represented as a beautiful tract of country, comparatively open, well watered and fertile, and still further recommended as having been, for ages, selected by the natives on account of its productiveness, for their rice and cassada plantations. The agricultural habits of the present occupants of this tract, concur with the advantages of their situation, in affording promise of success to their exertions. "Nothing," says the Colonial Agent, "but circumstances of the most extraordinary nature, can prevent them from making their way directly to respectability and abundance."

Oxen were trained to labor in the Colony in 1825, and it was then expected that the plough would be introduced in the course of another year. Although commerce has thus far taken the lead of agriculture, yet the excellence of the soil, the small amount of labor required for its cultivation, and the value and abundance of its products, cannot fail, finally, to render the latter the more cherished, as it is certainly the more important interest of the Colony.

The trade of Liberia has increased with a rapidity almost unexampled, and while it has supplied the Colonists, not only with the necessaries, but with the conveniences and comforts of life, the good faith with which it has been conducted, has conciliated the friendship of the natives, and acquired the confidence of foreigners.

The regulations of the Colony allowing no credits, except by written permission, and requiring the barter to be carried on through factories established for the purpose, has increased the profits of the traffic, and prevented numerous evils

which must have attended upon a more unrestricted license.

Between the 1st of January and the 15th of July, 1826, no less than fifteen vessels touched at Monrovia, and purchased the produce of the country, to the amount, according to the best probable estimate, of \$43,980, African value. The exporters of this produce realize, on the sale of the goods given in barter for it, a profit of \$21,990, and on the freight, of \$8,786, making a total profit of \$30,786.

A gentleman in Portland has commenced a regular trade with the Colony; and for his last cargo landed in Liberia, amounting to \$8,000, he received payment in the course of ten days. The advantages of this trade to the Colony, are manifest from the high price of labor, (that of mechanics being two dollars per day, and that of common laborers from 75 cents to \$1 25 cents,) and from the easy and comfortable circumstances of the settlers. "An industrious family, twelve months in Africa, destitute of the means of furnishing an abundant table, is not known; and an individual, of whatever age or sex, without ample provision of decent apparel, cannot, it is believed, be found." "Every family," says Mr. Ashmun, "and nearly every single adult person in the Colony, has the means of employing from one to four native laborers, at an expense of from four to six dollars the month; and several of the settlers, when called upon in consequence of sudden emergencies of the public service, have made repeated advances of merchantable produce, to the amount of 300 to 600 dollars each." The Managers are happy to state, that the efforts of the Colonial Agent to enlarge the Territory of Liberia, and particularly to bring under the government of the Colony a more extended line of coast, have been judicious and energetic, and in nearly every instance resulted in complete success. From Cape Mount to Tradetown, a distance of one hundred and fifty miles, the Colonial Government has acquired partial jurisdiction. Four of the most important stations on this tract, including Montserado, belong to the Society, either by actual purchase, or by a deed of perpetual lease; and such negotiations have been entered upon with the chiefs of the country, as amount to a preclusion of all Europeans from any possession within these limits. The fine Territory of the St. Paul's, now occupied by settlers, was described in the last annual report of the Society.

The Territory of Young Sesters, recently ceded to the Society, is ninety miles south of Montserado, in the midst of a very productive rice country, affording also large quantities of palm oil, camwood, and ivory. The tract granted to the Colony, includes the bed of the Sesters river, and all the land on each side, to the distance of half a league, and extending longitudinally from the river's mouth to its source. In compliance with the terms of the contract, the Chief of the country has constructed a commodious store house, and put a number of laborers sufficient for the cultivation of a rice plantation of forty acres, under the direction of a respectable Colonist, who takes charge of the establishment.

The right of use and occupancy has also been obtained to a region of country on the south branch of St. John's river, north nine miles from Young Sesters, and the trading factory established there,

under the superintendence of a family from Monrovia, has already proved a valuable source of income to the Colony. Rice is also here to be cultivated, and the Chief who cedes the territory, agrees to furnish the labor.

The upright and exemplary conduct of the individual at the head of this establishment, has powerfully impressed the natives with the importance of inviting them to settle in their country: and consequently, the offer made by the Colonial Agent, for the purchase of Factory Island, has been accepted by its proprietor. This island is in the river St. John's, four miles from its mouth, from five to six miles in length, and one third of a mile in breadth, and is among the most beautiful and fertile spots in Africa. A few families are about to take up their residence upon it, and prepare for founding a settlement, "which cannot fail," says Mr. Ashmun, "in a few years, to be second to no other in the Colony, except Monrovia."

Negotiations are also in progress with the Chiefs of Cape Mount, which, if successful, will secure to the Colony the whole trade of that station, estimated at \$50,000 per annum, and may ultimately lead to its annexation to the Territories of Liberia. "The whole country between Cape Mount and Tradetown," observes Mr. Ashmun, "is rich in soil and other natural advantages, and capable of sustaining a numerous and civilized population beyond almost any other country on earth. Leaving the sea-board, the traveller, every where, at the distance of a very few miles, enters upon a uniform upland country, of moderate elevation, intersected by innumerable rivulets, abounding in springs of unsailing water, and covered with a verdure which knows no other changes except those which refresh and renew its beauties. The country directly on the sea, although verdant and fruitful to a high degree, is found every where to yield, in both respects, to the interior."

Much progress has been made the last year, in the construction of public buildings and works of defence, though, with adequate supplies of lumber, more might doubtless have been accomplished. Two handsome churches, erected solely by the Colonists, now adorn the village of Monrovia. Fort Stockton has been rebuilt in a style of strength and beauty. A receptacle capable of accommodating one hundred and fifty emigrants, is completed. The New Agency house, Market House, Lancasterian School, and Town House, in Monrovia, were, some months since, far advanced, and the finishing strokes were about to be given to the Government House on the St. Paul's. The wing of the Old Agency House has been "handsomely fitted up for the Colonial Library, which now consists of 1200 volumes, systematically arranged in glazed cases, with appropriate hangings. All the books are substantially covered, and accurately labelled; and files of more than ten newspapers, more or less complete, are preserved. The library is fitted up so as to answer the purpose of a reading room, and it is intended to make it a museum of all the natural curiosities of Africa, which can be procured."

No efforts have been spared to place the Colony in a state of adequate defence, and while it is regarded as perfectly secure from the native forces, it is hoped and believed that it may sustain itself against any piratical assaults. "The establishment has fifteen large carriage guns and three

small pivot guns, all fit for service." Fort Stockton overlooks the whole town of Monrovia, and a strong battery is now building on the height of Thompson Town, near the extremity of the Cape, which it is thought will afford protection to vessels anchoring in the roadstead. The militia of the Colony consists of two corps appropriately uniformed, one of Artillery of about 50 men, the other of Infantry of 40 men; and on various occasions they have proved themselves deficient neither in discipline nor courage.

AMERICAN HOME MISSIONARY SOCIETY.

EXTRACTS OF CORRESPONDENCE.

From a Minister in the western part of the state of New-York, accompanying a donation to the Society.

This amount we tender to you for the use of the Executive Committee, in their great undertaking to supply our country with an able and faithful ministry. If I remember right, this makes our contributions to your funds amount to \$100, the sum you were pleased three years ago to grant to this congregation. Though that was a very reasonable grant as it respects my necessities, yet when I compare the pecuniary abilities of those actually and for a long time associated in the support of the ministry here, with the extreme weakness of a host of congregations in our country who are literally almoners for the bread of life, I could never feel satisfied until what I accounted a debt should be paid. I dare not make any great promises to your Society for the future, though I feel a lively interest in its progress. According to your recommendation, our Auxiliary Society has an annual meeting in March, when I hope we shall collect something in addition to the sum now transmitted.

From a Minister whose commission in this Society's service has lately expired.

I have not solicited aid from your Committee in behalf of this place since the expiration of the year: not because it is not equally as necessitous as it was the last; nor because the prospect of usefulness is less promising; but because I perceive the calls upon your benevolence, far and near, are so loud and pressing, that I am disposed to leave an application for the present, until we see if we cannot possibly do without a sum which might be the means of furnishing a precious laborer to some whitening field in the prairies of Indiana or Illinois.

Furnished by a Missionary of the Society.

PRAYER ANSWERED.—Some years since, in the western part of this State, the members of three neighboring churches, at that time without either pastors or houses of worship, agreed upon a Quarterly Concert of Prayer, to be held successively in the three towns where they were situated. The object of the Concert was, generally to cultivate Christian communion, and particularly to pray, that by an outpouring of the Spirit, God would raise up a people who should be disposed to build a house to his honor, and to seek for the ministration of a stated pastor. Not many such seasons had these few scattered Christians enjoyed together, when upon meeting in one of these towns, they found themselves in the midst of a

powerful revival of religion; the result of which was a great accession to the church, a renovation of the habits of the place, and the erection of a house of worship. About the same time a similar revival, with the same results, occurred in the second of these three towns; which was followed, after a short interval, by the same occurrence in the third. The Concert now ceased to be observed. Each church found itself supplied with a house of worship and a pastor; one of them being aided by the Home Missionary Society until the last summer, when it no longer needed assistance.

But though the churches were built up, yet the special influences of the Spirit were withheld, and the pious in each of the three places began to echo the wish, "that it were there as in months past." The Concert therefore was revived, at least by two of the three churches; some circumstances preventing the other, though invited, from joining their brethren. Alternately in the two places, meetings of deep interest were held, and in hearing the fathers of the two churches recount the circumstances which originated the Concert, and the blessed evidences that God had heard their supplications, the hearts of all were warmed, and though late in imitating the conduct of the Samaritan leper, "they returned to give thanks unto God." They were humbled and at the same time encouraged to hope and pray for a repetition of his special presence in a revival of religion.

The circumstances thus far are intimately known to the writer of this anecdote, since which he has received information of a revival of religion having occurred in each of the churches by which the Concert was renewed. He knows nothing of the other, but believes that it has enjoyed no such blessing, and is now without a pastor. If the little bands of believing and prayerful professors of religion who are scattered through the new settlements in the west, should imitate this example, it would not be in vain.

From the American Sunday School Magazine:

SCHOOLS OF THE PROPHETS.

"Who knows," observed the chairman of the Teachers' Prayer Meeting at K—, "but your little school may produce faithful preachers of the gospel?" "Preachers!" rejoined one of the teachers, "why, our Sabbath School at Burslem (England) has produced eight and twenty travelling preachers!?"—why, your Jones the missionary, who was wrecked off Antigua last spring, was a fellow scholar with myself in that same school!"

Here is a fact which ought to be proclaimed upon the house tops, and published to every conference, synod, assembly and convention throughout the world. This is a fact which speaks volumes, and pours a flood of illustration upon one of the most momentous subjects ever propounded to the mind of the Christian church.—"The harvest is truly plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matt. ix. 37, 38. Is it not a demonstrable truth, that Almighty God blesses his people in the use of the means? Will not the gifts and graces of a disciple of Jesus increase and abound just in proportion to their practical exercise?—"for unto him that hath shall be given, but from him which hath not, shall be taken away even that which he hath."

And is not this principle of retribution as applicable to churches as to individuals? and instead of the Christian church mourning over the wide moral wilderness, and deplored the absence of faithful labourers, would it not be more profitable to retort the question at the bar of its own conscience and inquire, "Is the vineyard at home sufficiently cultivated, and is sufficient encouragement and assistance afforded in training up the youthful labourers?" In a word, has not the Christian church, amidst the splendid and imposing projects of the age, neglected the more simple, but not less effective instrumentality of Sabbath Schools? Does it not appear that the blessing of heaven has rested more emphatically upon the high seminaries of learning, than upon the humble Sabbath Schools? If not, has the latter received its equivalent of support? May it not be said that the cause of Sabbath Schools is the cause of God, the nursery of the church, and clearly from the fact before us, a school of the prophets?

It is the high prerogative of God the Holy Ghost, to call whom he will into the ministry of Jesus Christ: and certainly He must be the best judge of the fittest instruments for the sacred employ: and since He has chosen to distinguish and approve the cause of Sabbath Schools, by calling from its ranks so many zealous heralds of the cross, is it too great a presumption to affirm, that these institutions are schools of the prophets?

In a word, if a Christian simplicity and aptness to teach, be a valuable qualification in a minister of Jesus Christ, it may be rightly asked, where shall a pious young man acquire and exercise this talent so readily, as in a Sabbath School? If self-government be another qualification, where can he practice this so conveniently and securely, as in the management of a class? If there be any loveliness in pastoral visitation, where will he discover a fairer field of improvement than in visiting his absent children with their parents at their own houses? And if a yearning after the souls of men, begetting fervent prayers, and abounding labours, be the characteristic of the true Christian minister, where shall such heaven-born dispositions be so fully engendered and developed, as in the spiritual excitement of Sabbath School operations?

Reason itself teaches, that Sabbath Schools are Schools of the prophets—and could the facts be ascertained, their universal voice would testify, that some of the great spiritual lights of the age would be found to have emanated from the focus of Sabbath School influence.

Let then the Sabbath School teacher, who feels the sacred fire stirring in his bosom, go steadily forward in the path of duty, and he "shall see greater things than these;" let him not be discouraged at the day of small things! let him remember "the kingdom of heaven cometh not with observation," but is in its beginnings "as a grain of mustard seed." Almighty God employs no instrument which is not fit for its work; and he who aspires at the crown of missionary glory, must be content to bear the cross of Sabbath School preparation.

What a cheering and animating reflection is it to the teacher, that some dear youth now under his care may be chosen by the Great Head of the church, to bear the standard of our Immanuel "over land and over sea," to the remote cor-

ners of the earth. And when in after years, the Christian church shall erect a pillar of grateful remembrance to the labors of this faithful missionary, they shall inscribe upon its base, that he was a scholar in such a Sabbath School, and received his first religious impression from the instruction of such a teacher.*

A Friend to Sabbath Schools.

* We suspect our correspondent himself is a living witness to the happy influence of Sunday Schools, in producing religious impressions, and in preparing a zealous minister of Jesus Christ to preach his gospel; but whether this be so or not, we hope he will continue to favor us with such interesting articles for our pages.—Editor.

SUNDAY SCHOOL IN AUBURN PRISON.

Extract from a Correspondent to the Editor of the Sunday School Visitant.

—, N. Y. January 17th, 1827.

DEAR BROTHER:—I cannot forbear writing you a note, to tell you the pleasure I enjoyed a short time since in visiting a Sunday School. And knowing the deep interest you take in the cause, I am still more inclined to do it, that you may participate in the pleasure.

It is an institution whose progress I have watched with peculiar interest, because in it I see arraigned a host of means forming one mighty phalanx against the camp of Satan, which, if perseveringly pursued, will make it shake to its base. It is in the Sunday School that many find the first arrow of conviction which ever pierced their hearts, and then the seed is sown, from which we look for an abundant harvest.

Having an occasion to spend a Sabbath in Auburn a short time since, I called in the morning at the state prison, to visit the Sunday School, and truly, dear brother I was pleasantly surprised. For I, like most others, had looked on its inmates as a hopeless part of the human family, shut out from all the privileges of civilized society, and abandoned to every vice, and therefore to be given up for lost. It is on this principle that even civilized nations have always acted, till of late, towards convicts in prison. But I am truly glad to set that some are beginning to feel that Christians owe, even to the vilest of our species, at least one important duty. That is, to teach them the truth of God.

In the Chapel, where they assemble every Sabbath to hear a sermon, I found about one hundred with their teachers, and I never witnessed an instance in a Sunday School, where the scholars evinced a greater interest. I could hardly see a wandering eye. Every soul appeared eagerly pursuing some important object.

The gentleman who accompanied me, told me that the convicts generally were glad to have the opportunity of attending. That it was understood that those who had the privilege, should conduct themselves well; if not, they would be debarred it; and that it had a salutary effect on the discipline of the prison.

I could say to myself, do they come hear to learn that there is a Saviour? They may do it. I can say, dear brother, go on in your exertions to promote Sunday Schools. Let them extend to the farthest abode of man.

Yours truly,

L. S.

WHAT IS A REVIVAL OF RELIGION?

The January Number of the National Preacher, contains a sermon by the Rev. B. Dickinson. Some of his closing remarks, on the reality and importance of Revivals, we here extract.

By a revival of religion, we understand an uncommon and general interest on the subject of salvation, produced by the Holy Spirit through the instrumentality of Divine truth. The work is very commonly preceded by a prevailing and affecting coldness on the subject of personal religion; such as leads Christians to feel the necessity of extraordinary prayer for themselves as well as others. In its progress the thoughtless are alarmed; convinced of their guilt; inquire what they shall do; receive Jesus as their Saviour; rejoice in hope of future glory; join themselves to the people of God; and, in important respects pursue a new course of life.

Such, substantially, was the revival on the day of Pentecost. With the history of that day before us, we see thousands assemble, with no special solicitude about their souls; and many of them very decided in their opposition to Christianity. We see the same men, soon after, most deeply interested on the subject of salvation. We see them in the anguish of awakened conscience, at the feet of despised apostles, inquiring what they must do. We see them resorting with penitence and faith, to the mediation of Christ for pardon. We see them joining themselves to the little band of disciples; and devoting their influence and possessions to the cause of the Gospel. We ascribe that memorable work to the special agency of God's Spirit, and denominate it a revival of religion. And when, in those latter days, and those ends of the earth, we witness a work of similar character, we feel bound to ascribe it to the same Cause; and think it proper to give to it the same name. We can perceive no good reason why the former should be regarded as the work of God, and the latter as the work exclusively of man.

Do you say, that the excitement, denominated a Revival of religion, occurs in connexion with the special efforts of Christians? We answer, that the excitement on the day of Pentecost occurred in a similar connexion. When has a band of Christians been more united and fervent? Or when has a minister of Christ pressed the subject of religion with more plainness, pungency, and zeal, than did Peter and his brethren? And again we reply, that God's instituted mode of extending the blessings of salvation, is through the faithful efforts of his servants. "If thou speakest not to warn the wicked of his way, he shall die in his iniquity, but his blood will I require at thine hand."

Do you say, that the divine influence to which we allude, as to the mode of its operation, is enveloped in the darkness of mystery? So it was on the day of Pentecost. So is the universal presence of the Supreme a mystery. And so does a cloud of impenetrable obscurity hang over the mode of all his operations. If mystery must produce skepticism, tell us where will your doubts end?

Do you say there is enthusiasm connected with the excitement, denominated a revival of religion? Enthusiasm there sometimes may have been.—Fanaticism there may have been. But does such

a fact prove the entire absence of genuine religion? Does it prove that no revival is a sober, rational work? Possibly, had you lived eighteen centuries ago, you might, in pity, have pronounced Peter an enthusiast! and the events of the day of Pentecost a scene of wild phrenzy! But possibly, too, some centuries hereafter, you may mourn too late your own madness. Are you not the enthusiast, if you hope to enter heaven, despising the command of heaven's King! 'Strive to enter in at the straight gate. The kingdom of heaven suffereth violence.'

Do you say, that in a time of general excitement there will be instances of gross imposition on the church? So it was in the Pentecost revival, when in awful warning to hypocrites, Ananias and Sapphira fell down dead. But did their hypocrisy close the door of heaven against the thousands who sincerely repented? Or did it lessen their abhorrence of sin? or their everlasting gratitude to Him who made them to differ?

Do you say that the excitement denominated a revival of religion, is often succeeded by instances of apostacy? We answer, that apostacies have likewise occurred under other circumstances. Of them the church was forewarned by its Head, when he declared, 'it must needs be that offences come.' And from the little band collected by Himself in person, there was an apostate as vile as the church ever embosomed. But did the perfidy of Judas disprove the sincerity of the rest? And if a revival has been succeeded by defection which evinces the hypocrisy or delusion of some, what does their fall prove one way or the other as to the religion of others?

In the progress of our experience relating to such seasons of attention, we have seen circumstances which furnished overwhelming evidence of God's special presence. We have stood in awe of His majesty, in view of the general solemnity around us: a solemnity produced by no visible cause, other than the ordinary means of grace. We have seen the tide of gaiety and folly at once arrested, the loftiest look brought low, and the stoutest heart melted in penitence. We have seen the man of morals intrenched for more than half a century within his refuges of lies, and dreaming of no danger suddenly waked from his delusion, and fearfully alarmed at the insecurity of his hiding place, finding no rest day nor night, till in the Ark of Safety. We have seen the slave of appetite and lust raised up from the debasement of a ruined fortune and character, and rescued as from the very gate of hell! We have seen him afterwards, shining in the beauty of holiness, regaining the full confidence of community, and elevating his affections to the throne of God! And when we have witnessed facts like these, and have been aware of no other visible cause, than a plain, but calm exhibition of evangelical truth—we have instinctively exclaimed, 'The work O Lord, is thine, and it is marvellous in our eyes.'

After pointing out the happy influence of a revival on individual happiness, on the interests of the community, and on the general cause of religion; the Preacher adds—

Revivals hasten the universal triumph of the Gospel. Let the churches of Christendom be found this year, with one accord pleading the Redeemer's great promise—let every city and village

be a theatre of revivals, like that in which Peter and his associates were the visible agents,—and it would be the ushering in of millennial glory.

If then the work we are contemplating be indeed a work of God; and if such be its influence on individual happiness—on the interests of society—and on the general cause of religion, O give to it, Christian brethren, the full ardor of your affections and prayers. Go to the place of secret communion with God, to the domestic altar, to the social meeting, to the sanctuary of the Most High, with the effectual fervent petition—‘O Lord, revive thy work.’ Do you ask for encouragement? Know that he has declared himself more ready to grant the Holy Spirit, than parents are to give good gifts to their children. Do you need examples of devotedness? Fix your eye on those holy apostles, who, after having turned thousands to righteousness, were counted worthy to suffer martyrdom for the name of Christ. ‘Ye have not yet resisted unto blood, striving against sin.’ Do you lack motive? Open your eye upon the scene that lies within the compass of your vision. Perhaps religion is languishing. Perhaps the commandments of God are openly violated. Perhaps the world in its varied forms of attraction is the all-engrossing object. Perhaps the tide of population is pressing on in a direction ominous of a dreary eternity. Ascend some lofty eminence, and extend your view over the earth. Mark the territory enlightened by revelation, and reclaimed from the destroyer;—how small it is! Leave for a moment this world, so soon to be wrapped in consuming fire, and approach the Celestial. Survey the glory, and hearken to the hosannas of the saved. Then look down on the awful contrast!—and onward beyond the Judgment scene! Under the influence of what you have discovered, go back to your devotions. And, like the weeping prophet, who beheld these realities with more than mortal eye, in God’s strength make your firm resolve,—that ‘for Zion’s sake you will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.’

We are not so visionary as to expect an unusual success in the progress of religion, unless there are unusual omens. But, says one of the brightest spirits of England, ‘a most emphatical spirit of prayer would be such an omen. And the individual who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere. And if the whole, or greater number of the disciples of Christianity, were, with an earnest unalterable resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign that a revolution of the world was at hand.’

Nor can I suppress the consideration, that, even now, there are signs, which seem to afford peculiar encouragement to such special and united prayer for a universal revival. It was a striking proof of the determination of Heaven to spread the Gospel through the world, that Jerusalem should have been selected as the place, and the day of Pentecost as the season, for the first great out-pouring of the Spirit; because a blow then and there struck could not fail to tell with emphasis on all the surrounding nations. So, in our own day, it is a signal from heaven, of no ordinary import, that the

Spirit is actually descending in power on several of our large cities and towns, as well as on Colleges and seminaries of learning. The consequence of which is, that men of wealth and extended influence are brought to count all things but loss for Christ; and champions of truth and heralds of salvation are thus multiplied. At the same time, the Missionary channels which are daily opening, and the religious publications which are circulating by thousands and by tens of thousands, afford facilities of communication, altogether unparalleled in the history of Christ’s kingdom. So that now, as on the day of Pentecost, the influence of a great revival might be at once felt through the world. Let then the whole multitude of disciples now ‘lift up their eyes to the heavens;’ let them say with one accord—‘Come from the four winds, O breath, and breathe upon these slain, that they may live,—that thy way may be known upon earth, and thy saving health among all nations.’

And now, ye commissioned servants of the living God, this whole subject speaks with solemn emphasis to you and to me. But here, I am aware it becomes a young man to be reserved. I will only repeat the words of one, whom, like Peter, the Spirit of God hath greatly honored. ‘How soon, my brethren, will the amazing realities of judgment and eternity break upon our earthly vision, and fill us either with ecstasy or despair! I cast my thoughts forward but a little, and behold the dead are rising, the elements melting, saints rejoicing, devils trembling. The Judge appears upon his great white throne—in a moment, in the twinkling of an eye, we are before the judgment seat with our respective flocks. The faithful and the unfaithful shepherds of every age are there. The trial proceeds, the books are closed, the final sentence is pronounced. The heavens are opened, and the pit yawns—the eternal song and the eternal wail are both begun. O may we then rise, with a great multitude saved through our unworthy instrumentality, to shine with them as the brightness of the firmament—as the stars forever and ever.’ Amen.

RELIGIOUS ZEAL.

Messrs. Editors,—I frequently hear that in places where there is a special revival of religion, many things are said and done by Ministers and private Christians which are in a high degree censurable. I am grieved to find that many professed friends of evangelical piety are disposed to repeat such reports, with the full persuasion that those concerning whom they are related are imprudent and enthusiastic. Now I wish to present to your readers, a few reasons why the mouth and ears of Christians should be for ever closed respecting reports of this nature. And first—if they are true, it is injurious to themselves and the interests of religion to repeat them. It naturally leads them to justify their own criminal sloth and indifference in the service of their Master, and tends to prejudice others against revivals of religion, without which, sinners are seldom converted to God.

But to suppose, in general, that in nine cases out of ten, there is any justifiable ground for these reports, is admitting too much. For, secondly, they are exceedingly gratifying to every unregenerated heart, which the Bible declares is enmity against

God. Hence the least deviation from what the world calls prudence, will probably be exaggerated, and most certainly will, by being repeated by different individuals remote from the place of its occurrence and from each other. But this is not all—Few can be ignorant of the many devices of men to hush the accusations of conscience, and it is a fact, for which I leave your readers to account as they please, that a man can in no way so easily and so effectually quell a troubled conscience, as by misrepresenting what has proved the "sword of the Spirit" to his own soul, whether it be the language or conduct of Christians. Those who have been conversant with revivals of religion have often had occasion to weep in view of this fact. Doubtless this is the origin of a majority of those disgraceful reports which are often circulated and believed, even by many professing Christians, respecting those who count the reproach of Christ greater riches than the esteem of an ungodly world. If your readers will just turn to Matth. xxii. 15, xxvi. 61, and to Acts xxi. 28, xxiv. 5—9, they will find that this is no new thing under the sun: and having read these passages and many others of the same import, they may safely infer, that those preachers who have had no such reports circulated respecting them, have not yet learned to preach the gospel as Christ and Paul preached it.

Again—Christians should not believe that those who are zealously engaged in religion are *imprudent*, because some other Christians affirm it, nor even because they themselves, having seen them, are disposed to think so. For they may be in a state of criminal stupidity and religious declension, and if so, they are absolutely incompetent to judge in this case. Judging from the opinions of many professing Christians, respecting zeal and prudence, I cannot doubt, that if Paul should again appear on earth, and preach the gospel with that plainness, simplicity and zeal, which once made it to some foolishness, but to others the power of God, they would say, "thou art beside thyself." Such persons cannot tell how they themselves would act and speak, did they habitually have, by faith, so near and distinct a view of eternal scenes, that they were disposed, like Paul, to "warn every man night and day with tears," and did they, by their conduct, convince all around them that they "counted all things but loss for the excellency of the knowledge of Christ."

But further—Christians of the present age are accustomed to form their opinions, and regulate their conduct, according to the principles of worldly policy and prudence. Hence arise many of the censures, to which those persons expose themselves who constantly bear in mind that "the wisdom of this world is foolishness with God." This is a point on which I might dilate at some length, but I forbear, hoping that some of your readers, who have more of the spirit of Paul, will express their views on this subject, so intimately connected with the progress of evangelical religion. I will, however, just notice an important practical distinction between the wisdom of this world and Christian prudence, which is generally almost entirely overlooked. The wisdom of the world says, in regard to Christian conduct, what will such and such persons think and say if I do this or that. It hesitates to adopt such and such measures, for the salvation of the souls of men, through fear that

they will not succeed, or that the world will think strangely of it, or that it will incur the charge of enthusiasm.

Christian prudence, on the contrary, consults what will be most likely to awaken the conscience, and lead men to inquire what they must do to be saved, fearless of reproach and confiding implicitly in God for success. If the world sneer and deride, or if lukewarm Christians think it imprudence, it boldly exclaims, "whether I ought to obey God rather than men judge ye." Here is the great secret of the success of Whitefield's labors, and of the labors of a few kindred spirits, who have since like him been willing to suffer reproach for Christ's sake.

I will close these remarks, by observing, that if any one can credit any reports detrimental to the interests of religion, or disreputable to those who are seeking to promote them, or can repeat them, without heartfelt grief, he has reason to fear that his love to God and his people is "in word only."

Rec. & Tel.]

N. R.

SLAVERY.

The following fact was communicated for the Christian Advocate.

A few weeks since there was a sale of the effects of the late Dr. M—— H——. Among other things were several slaves. One of them, a man named William, was a member of the Methodist Episcopal church at the ——, on this circuit.— As far as I can ascertain, he was a very pious, humble christian, and useful among the people of his own color, by holding meetings and occasionally exhorting them. Among those present at this sale was a Mr. W——, from a neighboring city, a man whom I am told, does nothing for a livelihood but to go about to purchase negroes, and employ others to do so. To this detestable person was poor William knocked off, for about \$275. When the man was going to quit the place, he ordered William to stretch out his hands in order to be tied. He rather shrank from this, as every honest man would do: however with much piety and resignation he submitted. Then it was that his colored friends began to weep bitterly. William turned his attention to them, and with a becoming dignity and Christian fortitude, which melted the hearts of all present, but the hard and seared one of his purchaser, said "Don't cry for me: God is every where." This so affected those around, that a Mr. S—— offered Mr. W—— \$400 for the man; but he refused it, and poor William was driven off. Where he now is I know not; but I think it more than probable, that he is far, very far from his native place, as I am informed that the same man a short time after, put four or seven wagon loads of slaves on board a vessel which has already sailed from B——e. Poor William! my heart feels for you, more particularly when I think you may fall into the hands of some hard tyrannical master; but fear not, your "God is every where;" and you shall feel the truth of that promise given to the disciples of Jesus, "Lo, I am with you always, even to the end of the world."

Conference System prevailing.—A meeting was notified to be held in Amherst, N H. on the 7th inst., to take measures for organizing a County Conference of the Churches.

AMERICAN SUNDAY SCHOOL UNION.

The American Sunday School Union, instituted in the year 1824, arose from a Society which existed seven years before, under the name of the Philadelphia Sunday and Adult School Union. This Society confined its operations to the city, until its influence was gradually extended over the whole Union, by the advantages which it afforded and which were anxiously sought by those engaged in this system of instruction, which has proved so efficient for the education of the poor and illiterate, and by the operation of which, vice and immorality are so much checked, and the evils of pauperism so generally reduced. At the last anniversary there were connected with this Society, in the state of

	Schools.	Teachers.	Scholars.
*Maine,	100	1,300	6,000
*New Hampshire,	66	460	5,000
Vermont,	85	532	5,732
Massachusetts,	81	835	6,078
Rhode Island,	28	280	1,700
Connecticut,	54	1,241	7,083
New-York,	341	3,295	22,811
New Jersey,	293	2,025	13,710
Pennsylvania,	557	4,843	36,399
Maryland,	45	417	3,158
Delaware,	27	187	1,641
Virginia,	55	605	4,588
North Carolina,	46	352	2,648
South Carolina,	29	279	1,925
Georgia,	33	254	1,980
Alabama,	4	39	352
Mississippi,	3	24	172
Louisiana,	1	5	50
Tennessee,	3	35	261
Kentucky,	8	82	782
Ohio,	60	339	2,929
Indiana,	6	72	595
Missouri & Illinois,	106	472	3,697
Arkansas,	1	3	25
Florida E. auxiliary Society,			
Michigan	2	29	280
District of Columbia,	22	275	2,452
Total	2,139	19,298	135,074

In all 400 auxiliaries, 2,139 schools, 19,298 teachers, and 135,074 scholars.

To organize and aid this extensive system of education, is the object for which the society exists, and thus far its efficiency has been evidently great; for, during the year previous to the last report, there were added to it 8,003 teachers, and 52,879 scholars. The successful operations of the American Sunday School Union, are chiefly to be attributed to the means they have furnished in the abundant and cheap supply of books and other requisites for the use of schools. Each school is left to its own selection of books, and the management of its own concerns, and all without distinction of sect or party, enjoy the same rights and privileges. These are so manifestly great, that there is good reason to presume, that every Sunday School in the Union will partake of them; for with the possession of all the privileges there is no restriction, and no other requisition than the payment, once, of three dollars, and an annual report of the schools.

* The particulars not obtained, but the number exceed that stated.

To supply all these scholars with books of a character suited to their comprehension, and at the lowest prices, is the business of the society. This work has hitherto been accomplished under some difficulties, and by the assiduous attention of the Managers, and with scarcely any demands upon the public but their good will. This, it is true, has been most abundantly manifested in the prosperity of the institution.

One great difficulty has been the want of an act of incorporation, which would enable the society to conduct its business with the benefit of a legal claim on its agents and booksellers, in distant places, and by which, also, it might enjoy such bequests as the benevolent are disposed to grant to so efficient a charity.

There are now engaged in the service of the society in Philadelphia, three printers, one stereotype founder, thirteen bookbinders, one copperplate printer, and one engraver; employing all together, about sixty persons, to whom wages to a considerable amount are annually paid, besides large sums to paper makers. To all parties it is a matter of moment, that the Society should enjoy corporate privileges, and these, it is hoped, will not be withheld by the state which enjoys the advantages of its location, and in which there are more than 36,000 children receiving directly the benefits which it so freely diffuses.

ALEXANDER HENRY, President.

F. W. PORTER, Cor. Secretary.

Philadelphia, Jan. 3, 1827.

RELIGIOUS NEWS-PAPERS.

A patron of the *Christian Advocate*, residing in Kentucky, in a letter to the Editor, gives the following lively picture of one of these weekly messengers, which brings good tidings of great joy.

RUSSELVILLE, (Ky.) Jan. 9, 1827.

Mr. Editor—I have just been re-perusing the *Christian Advocate*; and the time drawing near for the arrival of the next number, I calculate from the date of my present, that I have three numbers now on their way to me. I say, come on, thou welcome messenger, succeeding, doubling and trebling thy numbers! thy cause is good, and thou shalt find me ever, while I live, ready to hear thy heavenly tidings. I proceed with my tho's, and see the nineteenth number now moving together in solid type. I look on and see a hundred letters, from all points of the compass, travelling swift with living facts to give the twentieth number life. I look on and see some souls now passing through the gate of conversion; others dying in the arms of Christ; here a missionary is erecting the standard of the cross; there another frustrates the devil with a Sunday School; yonder sails a vessel wasting a missionary—telling sailors as he goes, of a judgment to come; in another place an honest tract has arrested a drunkard in a fortunate moment; hard by stands a swearer trembling before a little tract, telling him that for every idle word he shall give account to God. I look on and see a world in labour: new things are coming to the birth. I glance beyond, and—behold! Angels are contending as Christian Advocates.—One thought ventures on, borne by the word of God, and returns, telling me tis finished! Victory! the Lord God Omnipotent reigneth!! Amen.

MISSIONARIES TO PALESTINE.

It will be recollect that Rev. Messrs. Gridley and Brewer sailed from Boston in September last, to join the Palestine Mission. A letter has been received in New-York, and published in the *Observer*, from Mr. Brewer, dated

Off Malta, Nov. 13, 1826.

MY DEAR SIR,—We are now on our seventh day's passage from Messina, during which time we have experienced almost constant gales and head winds. Indeed, two nights ago, when the shipmen deemed that we drew near some country, and we had sounded and found not *twenty*, but forty fathoms, we had a night so boisterous that we "much wished for the day." A gracious Providence has however preserved us, and though we have not yet escaped "safe to shore," yet we hope before sunset, to meet our friends at Valetta harbor, [Malta.]

We had a passage of five weeks out, [to Gibraltar] and were kindly welcomed by the Rev. Messrs. Patten and Barber, two Wesleyan Methodist Missionaries, stationed there. They have a little church of seventy-five members—occasional additions, chiefly from among the soldiers. There is also a Military Chaplain, and besides these, I know not that there are any other Protestant clergymen, among a population of more than thirty thousand. As you may well suppose, there is, therefore, but little apparent vital piety among the crowded population of the Rock.

From Gibraltar we sailed after only four days' stay, in a brig bound for Malta and Messina, hoping to make the former place first. We were, however, compelled by contrary winds to put in at Messina, whence, after a few days' lying in quarantine, without getting *pratique*, we sailed, as I have mentioned, a week since.

MISSIONARY SPIRIT.

Extract of a letter from a student in Princeton Theological Seminary, to his friend in this city, dated Jan. 11, 1827.

It has long been my determination, if permitted to complete my studies, to tell of Jesus to those who sit in the region and shadow of death. This was my object when I commenced my studies, and I have never wholly lost sight of it. Of late I feel more determined than ever, to fit myself as soon as possible for the work.

The cause of missions is, beyond all doubt, gaining ground in this Seminary. The *last appeal* of the lamented Gordon Hall, awakened feelings in the minds of many here, which, I trust, will not soon be forgotten. A number are thinking seriously of devoting themselves to the work.

There is nothing particularly interesting in the religious prospects of this section of the country. Most of the churches, so far as I can learn, are still sleeping; and I know not but ministers are sleeping with their people. As yet, this part of the country has not been favored, as much as many others, with revivals of religion. Unless the attention of our churches can be more effectually turned to this subject, so that they will pray more earnestly for the outpouring of the Spirit, and pray in faith, I know not when we shall see better times.

—ib.

PRAYER FOR COLLEGES.

Theo. Sem. Andover, Feb, 6, 1827.

MESSRS. EDITORS,—I send you a few facts in relation to the subject of Prayer for Colleges, which I have ascertained, with as much accuracy as possible, from the members of this Seminary. The number of hopeful converts in the revivals of the different Colleges in the Union, during the last year, is as follows:

In the Colleges in New-England	109
In those of New York	7
In Georgia—Athens College	27
Total	143

There are now in this Seminary twenty-two who were subjects of revivals in Colleges; seven of whom were hopefully converted in College during the last year; and three others became subjects of renewing grace during the year past, who had completed their College course a year or two before. The annual fast for Colleges the last year, appears to have been observed in many of the colleges and churches in New-England, with deep interest and solemnity; and in two instances it was evidently the means, which God designed to employ and bless, as the commencement of a revival of his work among the students. There was also a refreshing enjoyed from the presence of the Lord, at Amherst College, about 4 years since, which was very much promoted by the college fast. There are some colleges in the United States from which no definite intelligence has been received; so that the number of conversions might be found greater, by an accurate knowledge of their state.

O that repeated and interesting facts on this subject, might call every saint to his post on the approaching season for fasting and prayer, and awake the world from the sleep of Atheism.

The call for ministers of Jesus was never, perhaps, so loud and imperious before. As we stand upon this sacred hill, the Macedonian cry comes to us from the East, and the West, the North and the South. As soon as we are prepared, we go; and who shall come forward to fill our seats here, and gird themselves for the holy warfare?—Tel.

Theological Seminary at Auburn, N. Y.—By the catalogue of this Institution, we learn that the Students are, in the Senior Class 22, Middle 25, Junior 19. Total 65. Seven of the Senior Class are Licentiates. The Officers of instruction are, Rev. James Richards, D. D. Professor of Christian Theology; Rev. Matthew La Rue Perrine, D. D. of Ecclesiastical History and Church Government; and Rev. Henry Mills, of Biblical Criticism.

REMARKABLE FACTS.

It appears from an official statement that of the 623 adult persons admitted into the Baltimore Alms House during the year ending April 1826, five hundred and fifty-four were positively ascertained to have been reduced to the necessity of being placed there by *drunkenness*; and it is believed that a considerable portion of the remaining 69, were likewise reduced to the same necessity, either remotely or directly by the same cause; in addition to which should be further remarked, that of the great number of children who are always in

the house, scarce an instance occurs of one being placed there, who has not been reduced to that necessity, by the intemperance either of one or both of its parents.—*Philadelphian.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 24, 1827.

INTEMPERANCE.

We publish beneath, the opinion and resolutions of a meeting of the MEDICAL ASSOCIATION OF NEW-HAVEN, on the prevalence of intemperance in this town, to which we would direct the attention of our citizens. It is hard to be compelled to trumpet our own infamy; but the extent of our vices must be known that they may be remedied—and, that the knowledge which is disclosed to us in the present statement of facts may be thus improved, is the earnest ejaculation of our hearts. We have the testimony of the "physicians and guardians of the public health," that for the last three years, *one-third* of the whole number of deaths in our town, "was caused or hastened directly or indirectly by intemperance!" Are there not some whom this information will startle; some whose lethargy to the moral interests of our fellow-men, this uncolored, direct statement of the enormity of the vice, will awaken? It is a very easy thing with some very good men, to turn aside from the arguments and importunities of moralists on this subject, with only an assenting deplored sigh; and as easy for some others, to throw them aside unread. But how can any man escape from this matter of fact statement—this declaration of a body of men of chosen judgment and skill, who have held an inquest over the vice, and pronounced their opinion.

Will not some friend of morals fling aside writing, and preaching, and we had like to have said praying, and act on this snbject. There is a disposition of reform prevalent in our land,—and in some places active steps have been taken—but this is not sufficient. The number of licensed tippling shops in our city is a disgrace to its authorities. Let these be curtailed. It is an easy task if our fellow citizens had the independence and firmness, to act, without fear, as they felt. Some would incur, as perhaps we may at this moment, the curses and ill will of those who are immediately interested in the dœam-traffic. But what care we or they, for the obloquy and curses of those whose daily bread is the ruin of character, the destruction of domestic tranquillity, and the disgrace of our city.

At a meeting of the MEDICAL ASSOCIATION OF NEW-HAVEN, Feb. 12, 1827, the following resolutions were unanimously adopted:—

Resolved. That, as physicians and guardians of the public health, we view with deep concern the increasing evils resulting from the abuse of spirituous liquors.

Resolved. That however humiliating the following statement may be to the age and country in which we live, yet with a view to its having a beneficial tendency, we feel it our duty to publish it: and that the same be accordingly inserted in the newspapers printed in this city.

The fact is too well established to require discus-

sion, that such diseases, as are of themselves not usually fatal, frequently become so in persons of intemperate habits; and that in all acute diseases the chance for recovery is greatly lessened by this circumstance.

On referring to the list of *deaths* in this town during the year 1826, we find that of the *ninety-four* persons over twenty years of age, *more than one-third* were in our opinion, caused or hastened directly or indirectly, by intemperance: and on referring still farther back, we find a similar proportion imputable to the same cause for the two years preceding.

From the best information in our possession, we are of opinion, that this vice is not more prevalent in this place, than in most other towns of our vicinity.

By order of the Association.

CONFERENCE OF CHURCHES.

We have heard of much good resulting from this system of Christian intercourse, and we wish the plan might be more extensively adopted. Meetings of this kind have been held in several towns alternately in the county of Berkshire, Mass. Delegates have attended from churches twenty or thirty miles distant, and revivals have been promoted more or less in most of the churches. We are informed by those who have attended these meetings, that in almost every instance some good has been done,—some stupid sinners have been awakened,—Christians have been greatly quickened in duty, and even whole churches have been melted into tears of penitential sorrow.

At one of these meetings recently held in —, an interesting occurrence took place, which was related to us nearly as follows:—After the various services of the day had been attended, and the meeting was about to break up, a stranger, (we believe one of the delegates) arose and addressed the audience,—which was large, and among whom were assembled the pastor and nearly all the members of the church in the place. We have had a good meeting, said the speaker, and I have been much interested and instructed; but it has not been just such a meeting as I anticipated. I was in hopes to have seen more feeling manifested by the members of this church, and I am loth to go away disappointed. I fear there is something wrong. Perhaps the members of this church do not feel as they ought towards one another; not that there is any quarrelling among them, or difficulties that have led them to go and tell each other their faults, or complain to the church. Perhaps some of the members of this church do not feel as they ought towards their minister. I do not know as this is the case—I have had no intimations of the kind—I do not mean that they quarrel with him; but they may have some hard feelings, that prevent them from praying for him, or profiting by his preaching. And continued he, it is possible that the Pastor of this large church may harbour some hard feelings towards some of its members;—not such as to induce him to go and tell him his faults, and be reconciled: I do not know as this is the case.— He had proceeded thus far, when the Pastor came forward into the broad aisle, and made a most feeling and humble confession of his own unfaithfulness, and asked the forgiveness and the prayers of his people, that he might be more faithful. Before he had finished speaking, the whole church

had arisen, and in their turn made a like confession. The whole assembly was suffused in tears, and they had a new kind of meeting.

Revivals.

For the Religious Intelligencer.

REVIVAL IN ST. LAWRENCE CO. N. Y.

Information respecting revivals of religion, must ever be useful and interesting—useful, because it strengthens our faith, and encourages Christians to pray, that God, in his infinite mercy, would pour out his holy Spirit in other places; interesting, because a narrative of a revival of God's work, ought and ever will be joyful intelligence to the genuine disciples of Christ.

About a year ago last December, there began to be some attention to religion in this town; a few Christians seemed to awake from their long, lethargic slumber; and sometimes they appeared to have a spirit of prayer, and to feel for impenitent sinners around them: but the body of the church were still slumbering at their posts. Sinners appeared thoughtful, and some were a long time under conviction. Eight or ten indulged hopes in Christ, during the winter. In the spring, the anxiety in a great measure subsided, and thus continued through the summer months. Ten weeks ago, a general conference was held here; and from that time, Christians seemed to think they *must* awake, and trim their lamps. A church meeting was appointed, and almost every professor present confessed his awful wanderings from duty, and renewed his covenant with God. From that time, the solemnity began to increase; and sinners began to be alarmed at their awful situation. For five years past, on Saturday evening, special prayer meetings have been held, to plead with God that he would pour out his holy Spirit here. These meetings have been seldom if ever omitted. On the evening of the last Saturday in December, the prayer meeting, as usual, was held at the dwelling of Deacon H—s. The meeting was unusually full and solemn; Christians prayed, that before they separated, there might be a little Pentecost season, and their prayers were answered. The Spirit of the Lord descended like a mighty rushing wind, and filled the whole house where they were assembled. Before the meeting was closed, those who wished to have Christians carry their case to the throne of grace, were requested to rise: eight humbled themselves sufficiently to say, "Christians, pray for us." The meeting was closed about 9 o'clock, and the invitation was then given, if any wished to stay and be prayed for, they could. Some retired, and others began to pray, and sinners soon began to cry and sob aloud, and some, in the bitter anguish of their souls, cried, "God be merciful to me a sinner." Some lay prostrate on the floor, in all the agonies of despair. Some who had lived unmoved through a number of revivals, were led to cry out to sinners, "Take warning from me: I have despised the means of salvation: I have doubted whether there was a hell! Oh, now I feel its torments! I feel the gnawings of that worm that never dies! Oh fly, fly from the wrath to come!" Christians gathered around, and began to pray, and the hardened sinner soon found relief. The cries of the distressed, and the songs of the

redeemed, were mingled together. Some continued prayer until 9 next morning, when some were so exhausted, that their feeble bodies refused to support them. At day-light, 13 gave good evidence of a saving change, some of whom eight hours before, were stupid and apparently indifferent to the cause and sufferings of the blessed Redeemer. Some stayed there 2 or 3 days, determining never to go away, unless they found relief. By Monday night, 26 had obtained hopes *there*, and about 50, including those brought out at the place of meeting, were rejoicing in hope in other parts of the society. Some at a public meeting kneeled down to be prayed for, and while on their knees, they had such a view of their situation, that they exclaimed, "God, out of Christ, is a consuming fire!" One of them was so struck with the danger of his situation, that he cried out, "Oh that I had some garment, something to shield me from the wrath of the Almighty! Oh Jesus, didst thou bear the sins of the world in a moment?"

During the week, about one hundred came out, and said they had found the Redeemer. I had ever been accustomed to think the passage in the Bible, reading, "If Zion travail, she shall bring forth," meant only the effects of fervent prayer. But here, sir, the people of God have agonized for sinners, and some of them, in view of their awful situation, have been so distressed, that they could not bear the sight, but have cried out, "God have mercy, God have mercy—Christians, pray, pray for sinners." Others have fainted away when they have been so wrought upon, and the vital spark has almost left this clayey tabernacle, winging its way to the abodes of bliss. But no tongue can tell, no pen describe, the astonishing, the amazing work God has wrought here. The revival still continues, but those feelings which supported Christians and sinners night after night, and day after day without food or sleep, have, in a great measure, abated.—Oh that God would give us hearts to be thankful, to love and adore him for all he has done here; to thank him for the matchless grace, the matchless goodness, and the matchless mercy he has displayed for this people; to thank him for his loving kindness and his tender mercies, for they endure for ever. Oh that his professing children, every where, would now gird on the Christian armor, and rush forth, and fight manfully for the faith once delivered to the saints. Oh that they would now return to their first love, and come up to the help of the Lord against the mighty.

There are also powerful revivals in Potsdam and Hopkinton, neighboring towns. In the last mentioned place, hundreds are enlisting under the banners of the cross, and in the former, many are turning from the error of their ways unto holiness.

Yours, T.

REVIVAL IN MIDDLE-HADDAM.

About two years since this people were suddenly deprived of their much loved and faithful pastor, (Rev. David Selden.) He performed his usual labors on the Sabbath, and died on Monday evening following. The society being small, and laboring under some pecuniary embarrassments, it was feared by many, at his death, that no herald of the cross would ever again stand on these walls of Zion, to feed and guide this flock of Christ. But the great Shepherd interposed. Extraordi-

nary union and zeal pervaded the society. They were soon led to feel their need, and prize the advantages of a settled minister. After being supplied, gratuitously, by the neighboring clergy, and several candidates employed, during the year, they united in giving the present pastor an invitation to settle with them. He was, accordingly, ordained Feb. 15th, 1826. Early in the following March, one was powerfully awakened, and soon after several were found to be unusually serious. The religious state of things remained much the same for some time—nothing decisive any way. Such was the appearance, however, in May, that it seemed almost *certain* we were about to receive a blessing from on high. Meetings increased in numbers and interest. A prayer meeting held in the interval of divine service on the Sabbath, began to be crowded, and extremely solemn. Many, not only of the church, but members of the congregation, attended; and evinced, by their countenances and manner, that they felt deeply interested. The friends of the Redeemer, when assembled one evening for worship, were urged to prepare for a revival. Although it could not be said that a work of grace had *extensively commenced*, yet it was evident the Holy Spirit was ready to bestow a blessing the moment we were prepared to receive it. In the mean time, pastoral visits were frequent. Families and individuals were conversed with. The subject of religion was brought home to every heart. Personal conversation was close and particular,—Christians were urged to awake to activity and duty,—and sinners pressed to awake to repentance and faith.

At a general church meeting in July, the members agreed to spend an hour at a particular time in prayer, especially for a revival. At the same meeting a committee was chosen to visit, and converse with each member of the church. Soon after this the church spent a season in private fasting; and on the following week a day of public fasting was observed. All these measures seemed to be greatly blessed. The hour of private concert was precious and animating. The visits of the committee awakened general interest throughout the church and society,—the season of private fasting prepared admirably for the public fast. At this precious season, the windows of Heaven seemed opened, and a blessing was poured out so copiously, that there was scarcely room to receive it. Though many were very solemn and several deeply anxious previous to the adoption of these measures; it was not until after these, that it became manifest and *certain* that a *general* revival had actually begun. Then the degree of anxiety greatly increased, and converts were multiplied.

September was a month memorable in the history of this season of refreshing from on high. Scarce a day passed, but our ears were greeted with the glad news, that some soul had hopefully submitted to God,—scarce a meeting was attended but some sinner, heretofore careless and unconcerned, was awakened to a sense of his guilt and danger. Every season of public worship presented us with the sight of a deeply interested and crowded assembly. Every sermon proved like the fire and hammer to break in pieces the flinty rock of man's heart. During their delivery (except the preacher's voice) nothing was heard, but the broken sobs and half suppressed sighs of some anxious sinner,—nothing seen, except the solemn

countenance, or falling tear of some inquiring soul.

Our meetings of inquiry were strictly *anxious* meetings. Seldom any attended save those deeply impressed. This gave them the advantage of *peculiar* solemnity. Some of these seasons will never be forgotten. I might mention several which excited in my feelings peculiar interest. But I forbear, lest I weary the patience of the reader. Many, whose countenances, when they came, bespoke the deep anguish of their soul, left elate with joy and hope. Of those who attended one of these meetings, it was found the next morning that three had hopefully submitted. I might mention many very striking instances of conviction and conversion; but I need not. Every revival, I presume, presents similar. It has been such a season, as was never before witnessed by this people. Almost every family in the society, have been, in some measure, sharers. In some two, others three, and in one, five, have been hopefully born again. It has been, principally, among the *youth*. Few over thirty, and (I think,) none over sixty. The general characteristics of the work have been stillness, order and solemnity. Convictions have been often long, and always deep and pungent,—conversions sudden, but not attended with high flights of joy at first. The precise number of those indulging hope among us, cannot be accurately determined at present,—it is, probably, not far from 80. Sixty have been added to the church since my ordination; 50 by profession, and ten by letter. Several more may be expected to join. The work, we trust, has not yet ceased. Our meetings are crowded, attentive, and solemn; many are still anxious, but few have been found of late to have indulged hope. Yours, CHARLES BENTLEY.

Jan. 30, 1827.

[Conn. Obs.]

REVIVAL IN BARRE, VT.—On the first Sabbath in January, seventy-one persons, including those of grey hairs down to children of eleven and twelve years, came forward and united with the church under the pastoral care of Rev. Justus French. More than two hundred, we are informed, are rejoicing in hope, as the fruit of this revival, and the good work is still progressing. The work is not confined to one denomination. The Methodist Society shares largely in its fruits: and we are informed that in the Universalist society, a spirit of inquiry exists, and the necessity and duty of prayer is more than usually felt and practised. It may gladden the hearts of the friends of Zion at a distance to learn that the commencement of a revival of religion is experienced in this Village: and as it may excite them to pray for the prosperity of Zion, we mention the fact that about twenty have expressed a hope of having recently passed from death unto life.—*Montpelier Watchman*.

BRUNSWICK, (near Troy) N. Y.—A gentleman residing in this place, says in a letter to his friend,—"The Lord carried on his work, till nearly all the little congregation were converted. Over one hundred have expressed hope. Sixty-eight of these were added to the church at our recent communion. Of the bible class, consisting of forty, four only are without hope, and these are under more or less conviction. Of all the members who have attended our meetings with any degree of regularity the year past, not more than seven or eight, including the four above mentioned, remain without hope. *Laus Deo.*"

LOTTERIES.

MR. HALE.—I perceive a proposition is now before the Legislature, the object of which is the general legalization of lotteries in this Commonwealth.

I cannot permit a measure which appears to me so full of evil to the morals of the community to pass, without entering my humble protest against it.

It is not enough that we ourselves, after a full examination of the subject, have denounced and prohibited lotteries? that the state of New York has made their prohibition a part of the fabric of her constitution?—that England, with all her disposition to draw revenue from the vices and follies of her subjects, has yielded to the public sentiment, and formally and forever abandoned a source of income, which all her moralists have condemned as the fruitful mother of idleness, prodigality, poverty, crime? Is all this a delusion, a mistake? or has Massachusetts turned recreant?

What is a lottery? A scheme of direct, unqualified gambling; nothing else—for what is gambling? The distribution of property by chance, in the turn of a card or the throw of a dice;—in some cases it involves a trial of skill, which is an advantage no lottery can possess. No, it is the simple taking of money from one or many, and giving it to others by the rule of chance.

But, say some very wise ones, it is no more gambling than the *lawful business of Insurance*, which is founded on risks and hazards. There is no similarity in the cases. Insurance is a contribution from the many who go safe to indemnify the few who meet loss. It is a fountain of safety and confidence; it promotes industry, and equalizes misfortune. But with a lottery there is no qualifying circumstance,—no industry promoted,—no distress alleviated,—all is downright, absolute waste. It is true I may be told, the money derived from lotteries is applied to useful objects; but I cannot admit this as an argument in their favor. If it is a good one, repeal your statutes against gambling, and other immoralities—fix your price on Rouge and Noir tables—graduate your scale of licenses for brothels in every town, *a la mode de Paris*. If the application of the money will wash out sin, it were as well to go for the whole.

But the argument most relied on, I am ashamed to say, is the assertion, that the law against lotteries cannot be enforced. It is a libel on the State. As a descendant of the Puritans, I blush at the imputation of their posterity—that a good and wholesome law cannot be executed in this land of steady habits. Let our public councils support the law; I will answer for public opinion supporting its execution.

But there is one view of the subject, which I cannot but think entitled to special consideration at this time. Massachusetts is becoming a great manufacturing state—numerous large villages are expanding in every direction. No other part of the world can boast a manufacturing population so virtuous, so industrious. In every quarter Savings Banks are organizing, to secure the fruits of industry; societies forming for the improvement of the mind. But change the scene: open in these villages two or three lottery offices, with their goddesses of wealth, wheels of fortune, and showers of gold; let the female operatives, now so

cheerful and contented, be well plied with lottery nostrums, for unfortunately there is a strong gambling propensity in human nature; let one of them be so unfortunate as to draw a considerable prize;—I leave you to decide, Mr. Editor, if the lottery infection would not be a greater curse to these establishments, than pestilence or famine. It is hardly too much to say, that the lottery system might eventually jeopardize this important interest,

I do hope, sir, we shall be spared the mortification of a measure so retrograde in morals and political economy. **A FRIEND TO INDUSTRY.**

[Boston Daily Adv.]

A PIOUS FAMILY.

In obscurity dwelt the pious family.—By the side of an almost unfrequented road stood the lonely cottage. Mean and humble was its appearance; afflicted and poor was its inhabitants. The good man and his affectionate companion wrought hard, when able, to supply the family's wants. But often, very often, sickness deprived them of power to labor, and they felt the pinching hand of poverty; but not a murmur was heard to escape their lips, nor did the scowl of discord sit upon their brow. No slovenly neglect was found in this abode of poverty and affliction.

Within was the model of neatness and order. The word of God was never neglected; the throne of grace was never deserted; around the family altar, in humble prostration, met in frequent and pious devotion, this household of faith.

The children were taught the way of salvation by precept, and rendered impressive by example.

Meek-eyed patience appeared in all her loveliness, and she was yet the more lovely, because she enabled the good man, with a calm and unruffled temper of mind, to bear the ills of life. In the family was authority without severity, and submission without servility. Here you could find friendship flowing in purest streams, with all the graces adorning the possession. A fund of true religious knowledge was found within the walls of this humble cot. Intelligence and contentment, praise and thanksgiving, were the constant inmates of the pious family.

Providence smiled, and they were humble and grateful. The children grew up to manhood. The parents gathered strength as age advanced. The comforts of life crowned their efforts. The children being well instructed, they embraced the religion of their parents, the religion of Jesus, and were prepared to act their part in society, with dignity and advantage. Now you behold the gospel shining in all its splendor giving ornament and grace to his family, and the family saved and improved, and becoming an ornament and blessing in the neighborhood in which they live. The man is happy whose God is the Lord. No tell tale folly embitters the domestic circle. Mutual attachment supports the mutual interest and comfort. The lively hope of immortality ever gilds the gloom of age, and gives cheerfulness to decrepitude. The aged parents are honored by children and friends; with patriarchal joy the father looks forward to the land of promise, and anticipates the day when he shall arrive at home with the children God hath given him. Blessed, and truly honorable, is such a family, for they are accepted of God and approved of men.

[Rel. Mess.]

MUSIC.

A musical correspondent presents us with the following inquiry:—

"Does not distinct articulation injure the harmony and melody of music?"

This inquiry must receive a negative answer, in all cases where the articulation is not unnecessarily forced and laboured.

The first attempts at articulation, will of course be more or less displeasing to the ear; because they are required to be made with a great precision and effort; and because this leads to a distorted enunciation.

The pupil, in the first instance, fixes his sole attention on letters and syllables, being careful to give special prominence to those consonants which can only be *whispered—not sung*; to withhold his prolongation of semi-vowels, such as f, l, m, &c. and to give to every syllable an exact form of musical utterance. The precision, hesitation and harshness which are thus occasioned, begin to diminish when the accent is applied; but it is not till the subjects of emphasis and expression have been taken up, that articulation becomes natural and agreeable. Even in this state of cultivation, the singer sometimes articulates too harshly for existing circumstances; though in nineteen cases out of twenty, the fault is of the opposite kind.

In public assemblies, that articulation which seems harsh to the performers themselves, will appear just in character to the more distant hearers; and singers are not always willing to exercise the self-denial which this circumstance requires. This however they ought to do in all cases; and they should occasionally be taken to the place of performance, to ascertain by actual observation what measure of exertion and distinctness are required. Let teachers do their duty, and let singers feel a corresponding and continual obligation, and church music will in most cases be understood without an interpreter, and sufficiently musical to satisfy the most fastidious ear among the assembly of worshippers.

It is to be feared that the importance of this subject will never be fully understood till Christians can be more generally prevailed upon to take it up. Why should so much be entrusted to the direction and management of individuals, who have no one sympathy of soul which is in unison with the required spirituality of the exercise.—*W. Rec.*

LOVE TO CHRIST.

MESSRS. EDITORS,—In the summer of 1821 it was my pleasant lot to meet, at the house of the venerable Dr. Waugh of London, with four young ministers from Geneva and its neighborhood, whom persecutions, on account of their evangelical character, had driven to the British metropolis for ordination. On being introduced to them by an American brother, they took me eagerly by the hand, inquiring affectionately for Dr. Mason, and expressing the warmest gratitude toward him for the encouragement he had given them during his visit to Geneva a few years before.

They spoke of themselves in terms of great simplicity and meekness, remarking that their acquaintance with the truth was quite limited,—that the most of their time had been spent in error,—that they had lately learned a little of Christ cru-

cified, and had been preaching what they knew of Christ crucified, and nothing else.

One of them, in a manner too interesting and impressive for me ever to forget, asked me this question; “Do you think the young men of the Theological Institutions in America love the Lord Jesus?” I replied, “I think the majority of them do;” and presuming the inquiry to have proceeded, in some measure, from the supposition, that the study of divinity was as purely speculative and professional here, as in many of the European Universities, I took occasion to point out to him the difference. But that question, proposed with so much simplicity and feeling—how often has it occurred to my recollection! how frequently has it suggested to my mind the sadly slighted truth, that *love to Christ* is the prime requisite of clerical character! how often have I wished that all the theological students in our country had heard it, as it came from the lips of the dear young Swiss.

—*N. Y. Obs.*] ————— P.

LOOK WELL TO YOUR LAMBS.

Let ministers who are indifferent to Sunday schools, apply the following beautiful simile:

My father, although a man of slender frame, was very industrious, and employed his time and strength with so much discretion and good judgment, that he accomplished far more than most of his neighbors. It was his custom, and theirs, to keep considerable flocks of sheep; and there was no part of his business to which he always paid so strict attention as the care of his lambs. In consequence of this, he scarcely ever lost one; and his flock was so “fat and flourishing,” that it was always acknowledged to be the best in the town. One of his neighbors, however, had a different view of things; and although by no means a slack man, he never went to work in the way which my father thought was most effective in results.

I remember one winter, that on a cold stormy morning, soon after breakfast, this neighbor called at our house, and was as usual cordially greeted; but upon being observed to look rather serious, was kindly asked the cause. “Oh,” said he, “I have a great deal of trouble about my sheep. Yesterday, three of my largest lambs, after being lost in the bushes, in their racing to find their dams, jumped into a hole, which had been filled by the late rains, and were drowned; and this morning I have found four others frozen in the snow. Now is not this enough to make me sober?”

Certainly, said my father, it is quite a loss; but you should not have allowed your lambs to ramble in the fields yesterday. In the winter it is always injurious to them; and if those which died this morning, had been well sheltered and provided for during the night, you would not have lost them. Old sheep are hardy, and have learned to take some care of themselves; but the tender lambs require our constant attention.

“Ah,” replied he, “you are continually, of late years, talking to me about the improved modes of raising lambs; but it takes more time than I can get to look well after my sheep; and as to the lambs, I leave it almost entirely to the boys to look after them, though I see them occasionally when the flock is collected.”

But, replied my father, although I make the boys

assist me in the labor, yet I never trust implicitly to them; and I can assure you, from my own experience, that your flock will never prosper until you pay more attention to your lambs. You know what special care I bestow upon mine—and I have lost but one in three years, while half of yours die every winter; and besides, those that do live, make generally but sickly sheep, and produce, with all your care of them after they are grown, but lean mutton and light fleeces; while mine, you know, from the care I take of them when young, grow up vigorously and make fine sheep, noted for their weight, and flavor, and fleece.

By this time our neighbor grew a little impatient, and took his leave; convinced, I believe, though he would not acknowledge it, that he must in future take better care of his lambs.

SURE MARKS OF A BACKSLIDER.

When you hear a man always conversing about worldly concerns, who used to make spiritual things his constant topic of conversation; when you know him to neglect the means of grace; when you hear him always trifling, telling simple stories or diverting anecdotes, and laughing heartily, occasionally using some new-found expression, or prostituting some passage of scripture, to assist him in his merriment; when he loves trifling companions, and shuns the company of the pious; when he is always restless and uneasy, frequently changing his opinions concerning religious subjects, and introducing wild speculations on different fundamental principles; when you often hear him treating the character of religious persons indifferently, or calumniating those who once were his companions, or railing against others;—above all when you know him to neglect the use of *private prayer*;—when any, or all of these things are manifest in any one who once was happy in God's love, you may be assured that he is a backslider. And be sure to speak to him as such; and if he be offended at your plainness, or get warm, and express great surprise at you for intimating such a thing, you may be still more confirmed in your belief that he is one. Then leave him not, till you have cleared your skirts of his blood; and the prayers of the writer shall follow your exertions.—Lord have mercy on the backslider.

PERSEVERANCE.

ANECDOTE.

Singular efficacy of Social Prayer.

A clergyman, who was not very remarkable for his zeal in the cause of his divine Master, while travelling, not many months ago, in a certain section of this state, stopped for the night in a place where there was an extensive revival of religion. After resting for a short time at the inn, his curiosity to view the place led him to stroll through the streets. He had not proceeded far in his evening ramble, before his ear was arrested by the voice of prayer. He paused and listened, and finding that the voice issued from a retired and humble dwelling by the road side, stranger as he was, he resolved to enter. On entering, he found himself unexpectedly surrounded by a band of disciples assembled for special prayer. He cast his eye about upon the little group, in a vain endeavor to find some one whom he could recognize as an acquaintance; but all were strangers in person, though brethren in Christ. Collecting his wandering thoughts, he bowed himself in the humble attitude of prayer,

and, to his infinite surprise, he soon discovered that himself by name and the people of his charge were the subjects of ardent and importunate supplication. The person who was leading their devotions was an entire stranger to him, and yet he seemed to wrestle in spirit with God that he might be aroused to greater faithfulness and zeal in his ministerial duties and private devotions, and that God would prepare him to become instrumental in reviving his work in the church and congregation over whom he was placed as a spiritual watchman. After the meeting had closed, being deeply impressed with the guilt of his past negligence, and with the responsibility of the ministerial office, he silently withdrew and returned to his lodgings. Not long after this event, he returned to his people, and resumed, with renewed vigor, the duties of his office. Within a short time, a revival commenced in his congregation, and three hundred were early numbered as the hopeful subjects of redeeming mercy. The revivals in both mentioned places still continue.—*Troy Review.*

THE FASHION OF THE WORLD PASSETH AWAY.

If you look on a picture, where there is painted a rich man and a poor beggar, you neither envy the one nor despise the other, because you know them to be shadows and not realities. The same judgment we ought to make of the things themselves. All are but shadows, and little more than nothing. What is seen is temporal, that which is not seen is eternal.

GREEK FUND.—We understand that the fund in the hands of the Greek committee in this city, is between 9 and 10,000, and, it is calculated, will be increased to 15,000 dollars. A vessel will shortly be despatched with flour and provisions, and another sent as soon after as convenient. The committee intend making application to the Legislature for a handsome donation in money; and Mr. Bradish has kindly consented to go to Albany to promote the application by his feeling and forcible representation of the state of things, as viewed by himself in Greece. Mr. Miller of Vermont, who has also recently returned from that country, has been written to by the committee with a request that he will go out as agent in charge of the remittances.—*Am.*

Obituary.

DIED.—In this city, on the 14th inst. Mrs. Thankful Trowbridge, widow of the late Mr. John Trowbridge, aged 73; on Sunday morning last, of consumption, Mr. William Warden, of the firm of Flagg & Warden, aged 28.

At Woodbridge, on the 19th, suddenly, Mrs. Sarah Tuttle, wife of Mr. Seymour Tuttle, aged 43 years.

At North Killingworth, Mrs. Martha Nettleton, wife of Mr. John N. aged 74; Mr. Jeremiah Nettleton, aged 42—both suddenly.

At Waterbury, on the 4th inst. Miss Sarah H. Pritchard, daughter of Mr. David Pritchard, aged 48 years.

At Hartford, Mrs. Prudence Bigelow, aged 66; Mr. John White, aged 74.

At Newburyport, Moses Brown, Esq. eminently distinguished as a useful merchant and benevolent Christian.

At Fortville, Cherokee Nation, on the 20th ult. Charles Renatus Hicks, second principal chief of the nation.

At St. Croix, on the 11th ult. Mr. William R. Cotton, of Middletown, Conn. aged 33.

At Cambridge, Mass. on the 28th ult. Major Loring Austin, late of the United States army, and aid-de-camp to Major-General Brown in the last war, aged 36.

Poetry.**THE CHANGE.**

My spirit was sad when evening fell
Around my infant home ;
There was a voice that seemed to tell
Of griefs that were to come—
Of friends whose parting word should be
A long and last farewell to me—
Of change, forgetfulness, and wo,
Blighting what hearts were left to glow.

I stood—where years before I stood—
Before that early home ;
The winter's whelming torrent-flood
Had flung not there its foam ;
Nor there had war with crimson hand
Hurled in his wrath the flaming brand ;
Nor pestilence nor famine raved,
Nor tyranny the land enslaved.

But there the hand of time had wrought
That perishing change on all,
Which leaves but for the brooding thought
The ruin ere the fall ;
Making the heart's deep pulse to be
A warning of eternity,
And love for things of earth to seem
The wasted music of a dream.

The flowers had perished not, but grew
Less floridly and bright ;
They had not that same living hue,
That odorous breath of light,
Which was around them when each stem
Bloomed for the hand that planted them,
And every thing beside was gay,
And full of young sweet health as they.

And there were all the things the eye
Had registered within the breast,
Wearing the same reality,
But not the charms of old possessed ;
And where another's eye had seen
But little change in what had been,
To me time seemed with quicker tread
His desolating hand to spread.

My heart had borne the blight and storm,
The toil of many years ;
But there was round the darkest form
That wo or peril wears,
No gloom so deep as that which pressed
Heavily on the aching breast,
When hope its long-sought home surveyed,
And found each home-loved thing decayed.

'Tis not the retrospective glance
Adown the stream of years,
That makes us scorn the dizzy dance
Of earthly hopes and fears ;
It is the change of things we love
For their sakes who are now above—
The change of things whose forms are wrought
Into that linked chain of thought.
Amulet for 1827.

EARTHLY CHANGES.

I shall behold man no more with the inhabitants of the world, mine age is departed, and is removed from me as a shepherd's tent.—Isa. xxxiii. 11, 12.

It was in the bleak season of a cold autumn, by the side of a large moor, that I one day saw a shepherd's tent. It

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